



RESEARCH PAPER

Exploring Modern Nation-state Language Planning from the perspective of the Covid-19: A Case Study of Pakistan and China

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ABSTRACT

Since the beginning of 2020, the Covid-19 pandemic has brought to light the issue of linguistic barriers within many national cultures, and multilingual crisis communication has become an international concern. The objective reality of language diversity has not been methodically included into crisis management and emergency preparedness plans. The inattention to linguistic diversity has resulted under challenges for ethnic minorities around the globe to obtain timely and useful information, so compromising the efficacy of emergency response to an outbreak. 'Marginalized' populations are frequently most severely and directly impacted negatively by language and communication obstacles. The development of multilingual societies and language planning in the two nations following their establishment are reviewed in this article, which also examines the significance of multinational languages in the language planning process in both nations. In order to inform and advise the two countries on the development of sound language policies and operational mechanisms for managing language resources and constructing a community of human destiny, it also makes an effort to explore, through the case of the multilingual crisis, the various factors that influenced the formulation and adjustment of language policies in the two countries. It also highlights the treatment of internal diversity, especially linguistic diversity, in the mid- to late 20th century as the two countries were transforming into modern states. The methodological approach is qualitative which more focuses on the documented primary and secondary sources.

KEYWORDS Covid-19 Pandemic, , Language Policy and Planning, Linguistic Diversity

Introduction

China is the world's most populous developing country, the third largest in terms of land area and the second largest economy in the world. China is also one of the countries with the longest history in the world and its people have created a glorious culture together. China has 56 ethnic groups, who altogether comprise the *Zhonghua Minzu*. China is a multi-ethnic, multi-lingual, multi-dialect, multi-script country. Mandarin and standardized Chinese characters are the common national language and characters of the Chinese nation. There are as many as 292 living languages in China.

The largest of these nationalities are the ethnic Chinese or "Han", who constitute more than 90% of the total population. The Han Chinese – the world's largest single ethnic group. Chinese is the language spoken by the largest number of people in China, and also the language spoken by the largest number of people as a first language in the world.

There are in addition approximately 300 minority languages spoken by the remaining 8% of the population of China. Modern Chinese is divided into a standard language and a dialect. Mandarin is the standard language of modern Chinese, based phonologically on the dialect of Beijing, with Northern dialect as the base dialect and exemplary modern vernacular as the grammatical norm. The Constitution of the People's Republic of China states that "the State advocates the widespread use of Mandarin throughout the country", and the Law of the People's Republic of China on the Common State Language and Script, promulgated on 31 October 2000, stipulates that Mandarin is the common state language.

Chinese dialects are usually divided into ten major dialects. Within each dialect, there are several sub-dialects and many "vernaculars". The spoken languages of nationalities that are a part of the People's Republic of China belong to at least nine families: Sino-Tibetan family, Altaic Family, Austronesian family, Austroasiatic family, Indo-European family. There are about 30 scripts in China. Chinese characters are the script used to record the Chinese language. In addition to the Han Chinese, a considerable number of ethnic minorities in China write their written languages in Chinese characters. The Chinese character family of scripts has also been used throughout history to record the languages of some of China's minority groups and the languages of some countries in East and Southeast Asia.

The earliest Chinese writing consists of divinatory texts inscribed on ox scapulae and tortoise plastrons found at the last Shang dynasty capital near Anyang and dating from 1200 BC. Chinese characters were formed as early as the Yin and Shang dynasties (16th-17th centuries B.C.), when a complete writing system was developed. At the beginning of the Qin dynasty (The Qin dynasty, was the first dynasty of China, lasting from 221 to 206 BC. The Qin introduced a range of reforms such as standardized currency, weights, measures and a uniform system of writing, which aimed to unify the state and promote commerce) the system of writing was uniformed and the language policy of "unified script" (*Shu Tong Wen*) was implemented. The small seal script was adopted to unify thousands of years of ancient writing forms, eliminating many variants, streamlining the number of characters and the structure of strokes. This was the first time in the history of Chinese characters that the script was simplified, and the small seal script became the earliest standardized script, and henceforth established the square form of Chinese characters. The evolution of the Chinese character script has gone through stages such as oracle bone inscription (甲骨文), bronze script (金文), seal script (篆书), clerical script (隶书) and regular script. Chinese characters have been used without interruption to this day. The Law of the People's Republic of China on the Common State Language and Script identifies standardized Chinese characters as the common state script.

Since the 1950s, the state has been collating and simplifying existing Chinese characters, and has formulated and published a series of Chinese character specification standards, such as *The First Collation List of Variant Characters* (Jia, 2019). *The General List of Simplified Characters*, (Imafuku, 2012). *The List of Commonly Used Characters in Modern Chinese*, *The List of Commonly Used Characters in Modern Chinese* and *The GB13000. Character Set Chinese Character Order (Stroke Order) Specification*. On June 5, 2013, The State Council issued *The Notice of the State Council on the Publication of the General Standardized Chinese Character List*, to meet the needs of the new situation in the application of Chinese characters in all areas of society (Wang, 2018).

Before the founding of the People's Republic of China, there were 21 ethnic minorities with their own scripts. After the founding of the People's Republic of China, the government developed writing schemes for the Zhuang(壮), Buyi (布依), Yi (彝), Miao (苗), Hani (哈尼), Lisu (傣僳), Naxi(纳西), Dong (侗), Wa (佤), Li (黎), Tu (土) and Qiang (羌) ethnic groups.

In terms of script types, Chinese scripts include pictographs, ideographs, Phonological writing, Syllabary. From the alphabetic writing system there are ancient Indian alphabets, Hui falcon alphabets, Arabic alphabets, imitation Chinese character system, Latin alphabetic forms, etc.

The Constitution of the People's Republic of China provides that "all nationalities have the freedom to use and develop their own languages and scripts" and "the State promotes the common use of Mandarin throughout the country". The Law of the People's Republic of China on Regional Ethnic Autonomy stipulates that "the organs of self-government in national autonomous areas shall guarantee the freedom of all nationalities in the area to use and develop their own languages and scripts". The Law of the People's Republic of China on Education stipulates that the State Common Language and Script shall be the basic language and script for education and teaching in schools and other educational institutions, and that schools and other educational institutions shall use the State Common Language and Script for education and teaching. The Law of the People's Republic of China on the State Common Language and Script stipulates that "the State shall promote Mandarin and standard Chinese characters". The State's language and writing policies and laws and regulations are of great significance in maintaining national unity and national solidarity, building a harmonious and healthy language life, and promoting economic, social, cultural and educational development.

Chinese Language Policy

At the beginning of the founding of the state, China adopted a comprehensive introduction of Soviet language policy, which provided an important basis for the formulation of language policy in the new China, especially the language policy of ethnic minorities. As China's language policy practice and research was largely informed by the experience and achievements of the Soviet Union, little attention was devoted to the language policy practice and research of other countries. With the reform and opening up of China, especially from the late 1990s onwards, research on language policy has gradually taken shape, with the publication of a large number of academic papers and some substantial research monographs.

Chen Zhanqiang is one of the pioneers of theoretical and practical research on language policy and language planning in China. Chen's book, *Studies in Language Planning* brings together the author's research findings on language policy and language planning from the 1980s to the beginning of this century, a period of more than twenty years (Xianliang, 2017). The book establishes the basic concepts, research content, practical principles, methods, steps and objectives of language policy and language planning in China, laying the theoretical foundation for the study of language policy and language planning in the discipline. It is also a book that composes the history of the development of national language and writing work since the founding of the country, especially documenting the useful exploration of language ontology planning, which is of great historical and research value and has led to related research on language policy and language planning in China, with a profound impact on the development of this discipline. *The study of language planning in China* by Yao Yaping combines the basic

theory of language planning with the practice of language planning in China, using theories and methods from linguistics, sociology, ethnography, political science and cultural studies. It also provides a new perspective on the study of language policy and planning (Yuming, 2015). Through this framework and perspective, the connotations and extensions, concepts and practices, history and reality of language planning are clearly explained, and in-depth consideration is given to the future development of language planning in China. *Language planning* by Zi Zhongyong. The book is a general introduction to the scientific basis, meaning, characteristics, principles, content and tasks of language planning. The study also focuses on the ontological planning of languages and scripts, including the standardization of common languages, the standardization of Internet languages, the standardization of scripts and the processing of information. On this basis, the achievements and problems of current language planning practice in China are analyzed, and the future of language planning in China in the context of globalization is envisaged (Barnes, 1983).

The Chinese Language Planning Treatise and *The Continuation of Chinese Language Planning* by Li Yuming, collect together the author's explorations in Chinese language planning over the past decade or so, with a total of 63 academic papers, conference reports, academic commentaries and preface essays. The content covers theories of language planning and language policy, the practicalities of national language and writing work, the current state of language life in China, language issues in the information age, and language communication issues, among others, from which the trajectory of research and practice on language policy and language planning in China can be seen. Many of the theoretical reflections are highly pioneering and inspiring, and many of the practical elements are detailed records of the history of China's language policy and planning work, which are of great historical value. Since 2006, China's State Language Commission has been publishing annual reports on what is called language life in China. These reports cover language policy and planning initiatives at the national, provincial and local levels, new trends in language use in a variety of social domains, and major events concerning languages in mainland China, Hong Kong, Macau and Taiwan (Yuming, 2017).

It is worth mentioning that since 2006, the State Language Commission has been organizing, publishing and distributing a series of annual national language policy papers, which consists of *the Report on the Development of China's Language and Writing Industry* is written in the form of a white paper. *The Report on the Status of Language Life in China*, is written in the form of a green paper. *The Research Report on Language Policies in China*, is written in the form of a green paper and *The Report on the Status of Language Life in the World*, is written in the form of a yellow paper. The Chinese Language Books mainly reflect major events, hot issues and various survey reports and factual data on language life in China; publicize national language policy and policy, and record and showcase the development achievements of the national language and writing industry with the support of data; reflect the actual situation of language planning and related academic research in China, and introduce the situation of language life in countries and international organizations around the world, not only for language and writing governance and It not only provides reference for language governance and language policy research, but also provides commentary and guidance for research in the field, and strives to make China's voice heard in international language life (Liu & Zhang, 2023).

An overview of language policy in Pakistan

Pakistan's complex ethnic and religious conditions have created its complex linguistic conditions, whether diachronic or synchronic, Pakistan's linguistic conditions are complex and changeable. Pakistan's complex ethnic and religious situation has given rise to a complex linguistic situation. The linguistic situation in Pakistan is complex and varied, both in synchronicity and diachronic perspective. Study language policy cannot be divorced from the political issue of the country. Particularly in Pakistan, the government planning of decisions is largely influenced by power politics in the country.

Pakistan, officially Islamic Republic of Pakistan, is a country in South Asia. It is the world's 33rd-largest, fifth-most populous country, with a population exceeding 207.7 million, and has the world's second-largest Muslim population. Pakistan has a rich history dating back nearly 5,000 years to the Indus Valley Civilization. (ca. 2500-1600 B.C.). Multilingualism is a product of Pakistan's history and a product of its cultural diversity. Linguistic diversity has existed in Pakistan since time immemorial. Its manifestations,

Pakistan has a diverse ethnic and linguistic background having a long history of settlement and civilization that includes some of the most ancient cultures including the including the Neolithic Mehrgarh and the Bronze Age Indus Valley Civilization (2,800–1,800 BCE) at Harappa and Mohenjo-Daro. The Indus civilization is also known as the Harappan Civilization. Harappan language, a symbol of civilization, appeared as early as the Hapala civilization. Later, due to its strategic location, the sub-continent has been attracting a series of invaders, it became home to kingdoms ruled by people of different faiths and cultures, including Aryan, Greeks, Lunarians, Persians, Macedonians, Arabs, Hindus, Indo-Greeks, Muslims, Turco-Mongols, Afghans and Sikhs, Portuguese, Dutch, French and British, each contributing to furthering a layer of complexity into the already intricate culture. The area was ruled by numerous empires and dynasties including the Persian Achaemenid Empire, Alexander III of Macedon, the Indian Mauryan Empire, the Arab Umayyad Caliphate, the Gupta Empire, the Delhi Sultanate, the Mongol Empire, the Mughal Empire, the Afghan Durrani Empire, the Sikh Empire (partially) and most recently, the British Empire. The 4,000-year history of ancient India is a history of foreign invasions. The language and culture brought by these invaders have interacted with the native language and culture, creating a new form of language and culture in some cases, while in others they have remained in their original form, thus increasing the heterogeneity of Pakistani language and culture.

Ancient Sanskrit Culture (2500 BC-early 13th century)

Around 5,000 years ago (3,000 BC), India was on the verge of a major demographic transition, as new groups migrated to the subcontinent and mixed with the Ancestral South Indian, Indus Valley Civilization thrived. Recent linguistic analysis has found that the Dravidian language family is approximately 4,500 years old (2500 BC)ⁱⁱ. The then natives of the Indian subcontinent were mainly the Dravidians, who spoke mainly Tamil, Telugu languages and belonged to the Dravidian family of languages, and had created a developed urban civilization. Due to the invasion of the nomadic Aryans in Central Asia, driving the natives to the south of India and the Aryans to the north, they wrote the Vedas in the oldest Aryan language, also known as Vedic or Vedic Sanskrit, which means 'will, purity, integrity, sanctity' and is a highly refined and elegant written language with grammatical specifications, which only scholars and monks knew at the time, The Sanskrit language spoken by the Aryans was, vernacular colloquial dialects (Prakrits) , some way different from the written Sanskrit. In ancient times Prakrits was spoken mainly in north-west India, while in other parts of the country written Sanskrit was spoken, mainly by the upper classes and the literati. During the

Vedic age, each Aryan tribe had its own dialect, and 'India has never had a unified language', while the Dravidians of southern India produced a large number of literary works in Tamil and, in the beginning of the era, the *Tolkappiyinār* grammar of Tamil. The Aryans created a large number of epics and dramas in Sanskrit, and around 500 B.C.E. compiled the Sanskrit grammar of Banni, the non-rhymed *Sūtras*. And the Sanskrit literature of ancient India covers a wide range of fields and is extremely rich, far exceeding the amount of ancient Greek and Latin texts. As the gap between Sanskrit and Prakrits grew wider, and finally became a dead language. Sanskrit ceased to be the native language of any people, but Sanskrit culture was largely the dominant culture of India for over two thousand years before the Islamic invasion, and was a direct source of the development of modern Indian culture.

Medieval Persia - Arabic culture alongside Sanskrit culture (early 13th to mid-19th centuries)

From 671 AD, when Muslims first landed in Sindh, to 1026 AD, when the first Muslim regime was established in Delhi, India's Sanskrit culture was significantly challenged by Islamic culture from Central Asia. In particular, in the early 16th century, Muslims in India established the Mughal Empire, which unified almost all of India. The Muslim language and culture spread rapidly across the Indian subcontinent. Persian and Arabic vocabulary began to enter local languages. The Persian language in the Indian subcontinent was the region's lingua franca and a widely used official language in North India. Persian held official status in the court and the administration within these empires. It largely replaced Sanskrit as the language of politics, literature, education, and social status in the subcontinent. Persian was the dominant cultured language of poetry and literature. Arabic was mainly used in the religious sphere. The rise of Persian-Arabic language and culture did not lead to the extinction of Sanskrit culture in ancient India, Sanskrit declined starting about and after the 13th century, though its prevalence is lesser than ancient and medieval times. Sanskrit remains an integral part of Hindu journals, festivals, Ramlila plays, drama, rituals and the rites-of-passage. The development of Sanskrit culture has been extremely slow, and Sanskrit Hinduism has absorbed much of the Islamic elements of Arabic. In the history of the Indian subcontinent, there have been many invasions of different peoples, resulting in cultures merged. But this time was different, the Muslims destroyed almost all the Brahmin and Buddhist monasteries in northern India, and the Persian-Arabic culture maintained its independence and became a strong competitor to the ancient Sanskrit culture, which in turn became an important root of the 'partition of India and Pakistan' in 1948.

Language situation in post-independence of Pakistan (mid-19th- mid-20th)

By the 18th century, the British had already gained direct or indirect control over almost all of India. British India, consisting of the directly-ruled British presidencies and provinces, contained the most populous and valuable parts of the British Empire and thus became known as "the jewel in the British crown". The British colonial plunder brought great misery and misfortune to the Indian people, as Marx pointed out in 1853, " England has broken down the entire framework of Indian society, without any symptoms of reconstitution yet appearing. This loss of his old world, with no gain of a new one, imparts a particular kind of melancholy to the present misery of the Hindoo, and separates Hindustan, ruled by Britain, from all its ancient traditions, and from the whole of its past history."ⁱⁱⁱ Marx emphasizes that England essentially leveled the entire foundation of Indian society, separating India from its ancient traditions and history^{iv}. Marx's assertion applies equally to the language and culture of colonial India.

With the consolidation of British colonial rule and the introduction of English culture, the traditional India language and culture were greatly challenged. The establishment of the British Raj required to adjust the existing linguistic conditions to the new political situation. The language policy was designed to greater control the colony. In the early 19th century, English was newly introduced as the language of the state administration. The British colonial administration in India adopted a two languages policy; Access to English was restricted to a small elite cadre of local rulers and administrators whilst education for the rest of the population (in so far as it was provided at all) was delivered through the medium of Hindi--Urdu and, to some extent, through other regional languages. In Pakistan, these elites are trained in English, they have access to positions of power both within the state apparatus and abroad through their ability to use English. And regrading English as a marker of high status and intellectual ability.

Language situation in post-independence of Pakistan

Pakistan gained independence and became a sovereign State in 1947 after the Partition of the British Indian Empire. Post-independence is a typical multi-lingual society and rich in language sources. There have about 74 kinds of languages in Pakistan and have many dozens of languages spoken as first languages. Five languages have more than 10 million speakers each – Punjabi, Pashto, Sindhi, Saraiki and Urdu. Almost all of Pakistan's languages belong to the Indo-Iranian group of the Indo-European language family.

Urdu is Pakistan's national language. It is also proposed to be the co-official language along with English. The country also has several regional languages, including Punjabi, Saraiki, Pashto, Sindhi, Balochi, Gujari, Kashmiri, Hindko, Brahui, Shina, Balti, Khowar, Dhatki, Haryanvi, Marwari, Wakhi and Burushaski. Four of these are provincial languages – Punjabi, Pashto, Sindhi and Balochi. The last census in Pakistan was held in 2017, according to the data which based on population by mother tongue shows that 44% of its population speaks the Punjabi language, 15% speaks Pashto, 14% speaks Sindhi, 10% are Saraiki and 3% speaks Balochi and 4% of the population used others regional vernacular, where Urdu is the language of only 7.57% proportion of the population. Urdu, though it is the mother tongue of a small percent of the population, is the lingua franca and a symbol of Muslim identity and national unity – is the national language and understood by over 75% of Pakistanis. Urdu and English are the official languages of Pakistan. English, the British colonial heritage, remained the second official language until 1973. And, English is a language of the domain of power in higher education, upper levels of administration, social mainstream media and civil services. Punjabi, the most common language and the first language of 38.78% of the population, is mostly spoken in the Punjab. Saraiki is mainly spoken in South Punjab, and Hindko is predominant in the Hazara region of Khyber Pakhtunkhwa. Pashto is the provincial language of Khyber Pakhtunkhwa. Sindhi is commonly spoken in Sindh, while Balochi is dominant in Balochistan. Brahui, a Dravidian language, is spoken by the Brahui people who live in Balochistan. There are also speakers of Gujarati in Karachi. Marwari, a Rajasthani language, is also spoken in parts of Sindh. Various languages such as Shina, Balti, and Burushaski are spoken in Gilgit-Baltistan, whilst languages such as Pahari, Gojri, and Kashmiri are spoken by many in Azad Kashmir. Meanwhile, the small language is under tremendous pressure, some of which have been extinct. A few are highly endangered languages, like, Badeshi, in the Bishigram Valley in Northern Pakistan, is an almost extinct unclassified Indo-Iranian language spoken. Also including Ushojo, is a Dardic language spoken in Kohistan and Swat districts of the Khyber-Pakhtunkhwa province.

PERCENTAGE OF POPULATION BY MOTHER TONGUE AND RURAL/URBAN : CENSUS YEAR 1998 AND 2017

| Language | 1998 | | | | 2017 | | | |
|-----------|-------------|----------------|-----------|-------|-------------|------------|----------------|-----------|
| | Number | Percentage | | | Number | Percentage | | |
| | | Total Speakers | All Areas | Rural | | Urban | Total Speakers | All Areas |
| Urdu | 10,022,183 | 7.57 | 1.48 | 20.22 | 14,706,159 | 7.08 | 1.35 | 17.08 |
| Punjabi | 58,435,335 | 44.15 | 42.51 | 47.46 | 80,536,390 | 38.78 | 35.93 | 43.75 |
| Sindhi | 18,657,391 | 14.10 | 16.46 | 9.20 | 30,256,372 | 14.57 | 16.39 | 11.39 |
| Pusho | 20,413,478 | 15.42 | 18.06 | 9.94 | 37,885,441 | 18.24 | 21.68 | 12.24 |
| Balochi | 4,725,095 | 3.57 | 3.99 | 2.69 | 6,281,087 | 3.02 | 3.33 | 2.50 |
| Kashmiri* | - | - | - | - | 359,669 | 0.17 | 0.12 | 0.26 |
| Saraiki | 13,934,843 | 10.53 | 12.97 | 5.46 | 25,324,637 | 12.19 | 15.01 | 7.29 |
| Hindko* | - | - | - | - | 5,065,879 | 2.44 | 2.57 | 2.22 |
| Brahvi* | - | - | - | - | 2,567,677 | 1.24 | 1.42 | 0.91 |
| Others | 6,163,954 | 4.66 | 4.53 | 4.93 | 4,701,315 | 2.26 | 2.21 | 2.37 |
| Total | 132,352,279 | 100 | 100 | 100 | 207,684,626 | 100 | 100 | 100 |

* Asked for the first time in Census-2017.

Pakistan is also a multi-religious country, including Islam, Christianity, Hinduism, Ahmadiyya, Buddhism, Jainism, Sikhism, and Judaism. As shown in Table 1.2, Islam is the state religion, accounting for 96.47% of the country's population, according to the 2017 Pakistan National Census Report. Muslims comprise multiple sects: the majority follow Sunni Islam (estimated at 85-90%), while a minority follow Shia Islam (estimated at 10-15%). In addition, Hindus constitute 1.73% of the total population and other religions account for approximately 4%.

Table 1
According to Population of Mother Tongue in Pakistan of 2017 Census

| Religion | Population | % |
|--|-------------|--------|
| Muslims | 200,352,754 | 96.47% |
| Hinduism | 4,444,437 | 2.14% |
| Christians | 2,637,586 | 1.27% |
| Ahmadiyya | 207,688 | 0.09% |
| Sikhs | 20,768 | 0.01% |
| Others(inc. Jews, Bahá'ís, Buddhists, Irreligious) | 20,767 | 0.01% |

The linguistic situation in Pakistan is complex and varied, having been a multilingual and multicultural country since the time of ancient India. The multilingual situation in Pakistan is a product of history and a reflection of diverse cultural values. The large number of minor languages, the large number of ethnic groups and religions, and the lack of political unity in its history have given each linguistic minor or religious group its own distinct language and culture, and the issue of multilingualism is a matter of national unity and regional stability, and has played a vital role in building a politically democratic and multicultural country in Pakistan.

Literature review

Language is an important communicative tool and cultural resource for human society. It is a mirror of society, reflecting both the general society climate and the deeper psychology of social group, as well as social change and the direction of economic and social development. Changes in a country's language policy can be seen as the process of change in the operation of power decision-making and the structure of social patterns,

a process of historical production, or even a process of social phenomena change. In particular, two countries such as China and Pakistan, with their long histories, multi-lingual, culture pluralism and multi-ethnic and religions, have been the subject of research by scholars in different fields. From the perspective of language policy, the unique linguistic and cultural characteristics of China and Pakistan make the two countries' language policies distinctive, which provides a broad arena for international scholars to study. This paper focuses on the research of process of history of language planning in China and Pakistan by international scholars, and explores its shortcomings in order to find new perspectives. The study of language policy in the international community began in the 1950s, initially at the national level, especially in the early years when the focus was on the language problems encountered by nation states in the immediate aftermath of independence. As many colonial, **semicolonial** countries became independent at the end of the Second World War, most of which were multilingual countries.

The choice and promotion of a national language, the regulation of a common national language and the development of corresponding standards have become issues that many newly independent states must face and resolve. Thinking about these issues led to the emergence of language policy studies. This period saw the emergence of a number of pioneering language policy treatises. **The** reflection on these problems has led to the rise of language policy research. This period saw the emergence of a number of pioneering language policy treatises. Such as Haugen's *Language Conflict and Language Planning: The Case of Modern Norwegian* (1966), which is a classic account of the development of the national language in Norway after independence. In addition, excellent works such as Fishman's *Language problems of developing nations* and Rubin & Jernudd's *Advances in Language Planning* have laid the foundation for research on language policy and language planning. *Language policy and language planning. From nationalism to globalization* by Wright is an acknowledged classic. The book focuses on the changes in research from the early days of language policy to the research that has taken place since the turn of the century. As the book argues, "Language is both a major factor in enabling people to build associations and a major barrier between them. Language policy and language planning rarely focus solely on language per se; it also involves political, social, and ethnic issues". The book addresses not only the issue of language learning imposed by economic or political factors, but also the issue of active language choices made as a result of social mobility, economic development or associational identity. The book reviews in detail the formation and influence of standard languages in the construction of national communities and identities, examines in depth the issues of language adaptation and linguistic choice in the process of community contact, fully explores the various responses to nationalism and globalization and issues related to language rights, and considers methodological issues in the discipline of language policy and planning from multiple perspectives. In addition, Bonald Sposkys *Language Policy - Key Topics in Sociolinguistics* is a classic work of introductory language policy research. It explores many of the most current and topical issues in language policy research, including perceptions of normative and bad language, as well as a range of issues such as bilingualism and multilingualism, language education policy, and the protection of vulnerable languages, and concludes with a number of topics for reflection.

Pakistan Language Policy

Pakistan's unique language situation and language policy has attracted the attention of many scholars. An overview and study of the Pakistani language, the first to be mentioned is the Pakistani government-organized Census of Pakistan. The census of Pakistan began in 1951 and has been conducted every 10 years since then, six times so

far. The Pakistani Language Survey is conducted in every census and its main objective is to show the latest linguistic situation in Pakistan. The first language survey of the Indian subcontinent was conducted in 1898 under the auspices of the British colonial administration. The results of the survey revealed that there were 364 languages and dialects spoken in British India at that time. The survey is divided into 11 volumes, which describe the languages and dialects of India according to different language families, including the populations and areas where these languages were spoken, and provide a detailed picture of the linguistic situation at one time in British India, which served as a reference point for the British colonial administration in formulating language policy and also provided a reference base for subsequent language surveys in Pakistan. According to Census-2017, Punjabi is the most widely spoken language reported by 38.78% of the total population as their mother tongue, followed by Pushto 18.24% and Sindhi 14.57%. The share of other languages spoken in Pakistan are as follows: Saraiki 12.19%, Urdu 7.08%, Balochi 3.02%, Hindko 2.44%, Brahvi 1.24%, Kashmiri 0.17% and others 2.26%. Five languages have more than 10 million speakers each – Punjabi, Pashto, Sindhi, Saraiki and Urdu. Almost all of Pakistan's languages belong to the Indo-Iranian group of the Indo-European language family. The results of the 2017 Census provide the most authoritative source of data on the latest linguistic life in Pakistan.

Research on language policy, both domestic and international, has focused on the following points: first, the content and adaptation of language policy and language planning. The history of language planning in Pakistan can be clearly understood by analyzing the formulation and planning of the national education policy, which was almost synchronized with the changes in education policy after independence in 1947. *Language in education in Pakistan: Recommendations for policy and practice* by Hywel Coleman and Tony Capstick (2012). This is a follow-up to an earlier report, "*Teaching and Learning in Pakistan: The Role of Language in Education*" (Coleman 2010). The earlier document was subjected to public scrutiny in Pakistan through a series of policy dialogues, conference presentations, ministerial level discussions and radio phone-in programmes. This report describes the consultation process and analyses the findings. Recommendations regarding the further development of policy for language in school-level education in Pakistan are presented. Based on the policy dialogues, the case study and the analysis of research strengths. Formulated the recommendations regarding the development of policy for language in education in Pakistan. *Tyranny of Language in Education* by Zubeida Mustafa. The book provides detailed information on all recommendations of various education commissions set up by successive governments. The tyranny of the language of education has brought renewed attention to the issue of bilingualism. Mustafa has done considerable research to back up her position on the correctness of teaching children in their mother tongue. Revealing the country failure to look at language as a crucial component of education per se has resulted in failure to spread literacy and learning in the country.

Second, focus in cultural history to discuss language policy. *The Social Space of Language-Vernacular Culture in British Colonial Punjab* by Farina Mir. Mir makes creative use of archival and folkloric material and give us an outstanding work of literary and cultural history. By analyzing the qissa through the colonial period, with its precolonial history as an important reference, to illustrate both the durability of a vernacular literary tradition and the limits of colonial dominance in British India. This book Provides new ideas for the study of the relationship between language, religion and power.

Third, the most representative figure in the study of the politics of language in Pakistan is Tariq Rahman. Tariq Rahman is a Pakistani academic scholar, he is author of

many books and other publications, mainly in the field of linguistics. 2009, he was given the Lifetime Achievement Award by the Higher Education Commission of Pakistan. 1996, Oxford University has published *Language and Politics of Pakistan*. In this book, Tariq Rahman describes the inextricable link between language and politics in Pakistan. Conflict about language, the author argues, is really about political dominance. He examines the history of British language policies, the Urdu-Hindi controversy, and the role in identity formation of the Bengali, Pasato, Balochi, Sindhi, Punjabi, and Siraiki language movements. 2002, he wrote another book, *Language, Ideology and Power: Language Learning among the Muslims of Pakistan and North India*. This is the first book-length study of language-learning among the Muslims of Pakistan and north India. It takes up the history of the learning of Arabic, Persian, Urdu, English, Punjabi, Pashto, Sindhi and other languages. Further, it connects the teaching and learning of languages with power, worldview and the hegemony of the cultural and ideological elite of the period. He published *From Hindi to Urdu: A Social and Political History*. This is the first social and political history of Urdu. It analyzes the historiography of the language-narratives about its names, linguistic ancestry, place of birth-to the politics of identity construction among the Hindus and Muslims of India during the last two centuries. More importantly, and for the first time, it provides a historical account of the use of Urdu in social domains such as employment, education, printing and publishing, radio, films and television etc. These accounts are connected with the expression of Hindu and Muslim identity politics during the last two centuries. This is a history of the evolution of Urdu from a common language of Indian Hindus and Muslims from the fifteenth till the eighteenth centuries to its standardization into two languages: Persianised Urdu and Sanskritised Hindi. The writer looks at narratives of the names, theories of genealogy and places of origin of the language in relation to the political imperatives of the identity politics of Hindus and Muslims during the nineteenth and twentieth centuries. In short, the historiography is analyzed with reference to its political and ideological dimensions which is a new angle of analysis in the linguistic history of Urdu. This is also the first history of the use of Urdu in social domains. The point is to provide a historical narrative of such used and, more importantly, to relate this to the identity construction which inevitably flowed from it.

Conclusion

The Covid-19 pandemic that began in 2020 has highlighted the problem of language boundaries in various national cultures, and multilingual crisis communication has gained international attention. Plans for crisis management and emergency preparedness have not carefully taken into account the objective reality of linguistic variety. Due to the difficulties ethnic minorities face in obtaining timely and relevant information, the effectiveness of emergency response to an outbreak has been compromised by the disregard for linguistic diversity. Language and communication barriers often have the most severe and direct detrimental effects on "marginalized" people. This article reviews the evolution of multilingual societies and language planning in the two countries after their founding and looks at the role of multinational languages in language planning in both countries. It also attempts to examine, through the example of the multilingual crisis, the various factors that influenced the formulation and adjustment of language policies in the two countries in order to inform and advise them on the development of sound language policies and operational mechanisms for managing language resources and building a community of human destiny. Additionally, it draws attention to how internal diversity—particularly linguistic diversity—was handled as the two nations evolved into contemporary states in the middle to late 20th century.

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